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cannot refer to these "who hear," which are not mentioned in the verse, but it certainly refers to the fools (כסילים), who do not know *even* to do evil (A. and R. V., v. 1, "for they know not that they do evil," does not represent the Massoretic text). Of course, the translation and the notes are often adapted to find allusions upon which Dr. Leimdoerfer bases his conjectures for the date and the author of Koheleth. But in spite of all criticism which may be considered as subjective, our author's book is worth reading, even if only for his introductions to the various matters which Koheleth contains according to his view, for we find much learned information in them. A more simple style in these parts would, in our opinion, have made the arguments clearer.

A. NEUBAUER.

Die haggadischen Elemente in den Homilien des Aphraates, des persischen Weisen. Von Dr. SALOMON FUNK. Kauffman, Frankfurt-on-the-Main.

To the indefatigable zeal of the late Prof. W. Wright we owe the edition of the Homilies of Aphraates, the Persian sage, written in the Syriac language. In consequence of his having changed his original name into Jacob, when he was nominated Bishop of the Monastery of Mar Mattai, his Homilies were ascribed for a considerable time to Jacob of Nisibis. Another reason why Aphraates' writings had almost fallen into oblivion is given by Ryssel (*Studien und Kritiken*, 1883, p. 338), viz., because they abound in rabbinical elements. The author of the above-mentioned little book pursues the task of picking out these haggadic portions from the Homilies and collating them with the corresponding passages in the Talmud and the Midrashim. It is, therefore, a welcome contribution to the study of the religious literature in the beginning of the fourth century; it also shows how parts of the Jewish traditions became known to Christians. Many were in this manner also incorporated in the Koran and the Moslim traditions. The author quotes the respective passages from Wright's edition, and places after each the original Talmudical passage or Midrash, both with German translations and commentary. Unfortunately the Syriac quotations show many *errata*, which, however, I need not here point out, as they may be easily detected by comparison with Wright. Introduction and appendices prove that the author has studied his subject successfully.

H. HIRSCHFELD.